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There cannot, perhaps, be scarcely imagined a more truly gratifying treat to the citizen who has been long pent up among brick walls, crowded and noisy streets, and a close attention to the regular and fatiguing routine of business, than an excursion into the country. Such an agreeable and sudden transition, from the noise and bustle of the public mart, to the calm, silent and tranquil scenes of nature—a walk in the green fields before sunrise; the magnificent arc of the full sun, rising in all its glory over the distant landscape, bringing to new light its varied scenes; the distant hills; the woodlands, dripping with myriads of dew-drops; the deep and still stream, winding its crystal course along the valley, reflecting in silence the bright flowers and foliage that adorn its banks, and all the rich assemblage of the cultivated meadows and fields, where the sharp plough has just begun to turn up the heavy soil, or where the young and tender blade is seen shooting up into a new existence; the thrilling notes of nature's hush choristers, tuning their early songs; the majestic oak, and the towering elm, spreading their verdant limbs towards the clear blue sky, which hangs its azure curtain over all the splendid array, in calm, immense, and beautiful solitude, filling the soul with a pure and holy tranquility, such as all the united efforts of art is wholly unable to accomplish. In such scenes, and at such times, as these, the mind forgets all its wild and perplexing thoughts; the heart that has been pressed down with the cares and afflictions of life, for once loses its sorrows in the balm of forgetfulness, settles down into a calm and quiet existence, and, absorbed in grateful contemplation, acquires a new strength, and learns to rely and confide in the goodness of that Omnipotent Being whose hand has furnished out so beautiful a creation.

ON THE EDITORS OF THE SATURDAY EVENING POST.

Gentlemen,—So far from emerging from a state of determined harmony into the battling element of a religious controversy, that I merely step between two opposites for a friendly (and I hope salutary) purpose. A writer in your last Saturday paper, under the signature of BERICUS, (no doubt a member of the Bercian Society,) has, in a preliminary or introductory discourse to the doctrine of Unitarianism, expressed his satisfaction of your determination to suppress all religious controversy from the columns of your paper; and as an instance of his good intentions to adhere strictly to your public expressed determination, immediately attacks the opinions of C. B. in a manner that carries out a wide field for controversy, and opens a series of opinions from his budget of Scriptural facts, to call forth the arguments of C. B. or any other who dare oppose him; and he has taken his position on a pivot that turns alike with the opinions of men. As I deem religious controversy a moral evil, inasmuch as a too frequent use of the *Daily* name is attached to it, it will not be understood that I intend to give cause, or commence any subject which would have a tendency to call forth an answer from BERICUS. On the contrary, I merely intend to palliate the errors of man, and endeavor to impress, with you, Messrs. Editors, a growing evil, arising from educated prejudices, and ending in misery; and I must exclaim, with the learned and wise Addison, (and as I am fully impressed with the truth and sublimity attached to any thing originating from and belonging to God) that I deem it a lesson which ought to be engraved on the tablets of every man's heart. He says,

"I cannot speak thy name, oh!—God!—Without a solemn pause—"

My reasons for troubling you, Messrs. Editors, is this—Your paper has been, and is, freely and impartially, devoted to all useful and necessary discussions. Disputants have had free access and redress, on every subject save religion—that you have religiously, in a manner, suppressed, but occasionally a gleam of Unitarianism has burst upon the sight, and thrown a dark shadow over the claims of Jesus, which offend, Messrs. Editors, required a spark of truth from the flame of true religion, to crush and eradicate from the surface of virtue. But so strictly have your readers followed the example set, they never infringed on your judicious and moral arrangement.

But, when a writer on the opposite question utters his sentiments merely for the edification of himself and readers, and not for discussion, how soon he is attacked and driven from the field, by the fulsome language of unbelievers, as profane and it is erroneous. I do not attach to you, Messrs. Editors, the least partiality, although your opinions may, and perhaps do, coincide with BERICUS—on the contrary, I do say, you have acted impartially, and remained neutral. However adverse to your sentiments my language may be, your duty, as Editors, require an equitable display of justice. This, I am confident, is an adherent quality, which has been manifested heretofore by you, and I beg leave to repeat, solemnly, seriously and candidly, and I hope religiously, that a too frequent repetition of the Holy name, emphasized in the Immaculate Godhead, is not only unbecoming, but tends to lessen the awe and veneration naturally attached to them; and in this I am supported by the most learned writers, both ancient and modern.

BERICUS, fully aware that satisfaction is not to be obtained through the medium of your paper, respectfully invites C. B. to enter the lists with him, in a paper devoted to religious wars, called *The Christian*; and we must here beg leave to ask BERICUS for what purpose? We answer—To answer for and over names, that if spoken properly, would never be uttered but with a solemnity and awe which the divine attributes of the co-eternal Godhead require. And I do hope, and join with you, Messrs. Editors, hand in hand, in your honorable purpose of keeping your columns as they have been, free from a useless and certainly sinful purpose—having a tendency to bring down names which ultimately will end in a useless and unbecoming. Let BERICUS talk at his meetings, and write for the *Christian* with the same freedom and candor as the *Post*.

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A subscription, amounting to near 70,000 rupees, (of which the Governor General gave 20,000) has been made in India, to encourage the establishment of Steam Packets between Bengal and England. A premium of 50,000 rupees is to be given for the two first voyages, either by the way of the Red Sea or Cape of Good Hope—to be performed by British subjects, and not exceeding 70 days.

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It is a common thing, within a few miles of the city, and in the country generally, to see a young lady spring upon her horse, and canter a half a dozen miles to breakfast; or, in the cool of the afternoon, visit a neighbor's league off, take tea and pass the evening delightfully, and return slowly and agreeably home, with buoyant spirits and improved health; her frame strengthened by exercise, and her sleep sound and refreshing.

Nothing presents a more noble, gallant appearance than a lady on horseback, particularly if she rides well and ruling well is the result of a few lessons and practice. The construction of a lady's saddle is such as to give great security to the person, when firmly seated; and the reins held in a strong grasp, the security is greater than a male, because no violent motion of the horse is as easily calculated to shake a lady off as a gentleman. We would, in recommending the general practice of ladies riding on horseback, rather favor a good sized, gentle horse than a poney, which, by its diminutive appearance, injures the figure of the rider. The easiest gait is a kind of rack, or pace, and a horse is soon broken into this shuffling, ambling gait, which ought to be preferred to a hard trotting horse, or a horse that springs and leaps high in a gallop. There should be a distinction in styles of riding. Thus, an Amazon would prefer a tall and fiery courser, with long tail and mane; one who embraces twenty yards at a spring, and from whose fiery nostrils the smoke issues in a stream. Such a rider may "win the world with horsemanship," but it is foreign to the easy, natural, agreeable, and genteel carriage of a lady, who rides for exercise and recreation, and not to fatigue herself for effect.

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From the New York National Advocate.

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It is a common thing, within a few miles of the city, and in the country generally, to see a young lady spring upon her horse, and canter a half a dozen miles to breakfast; or, in the cool of the afternoon, visit a neighbor's league off, take tea and pass the evening delightfully, and return slowly and agreeably home, with buoyant spirits and improved health; her frame strengthened by exercise, and her sleep sound and refreshing.

Nothing presents a more noble, gallant appearance than a lady on horseback, particularly if she rides well and ruling well is the result of a few lessons and practice. The construction of a lady's saddle is such as to give great security to the person, when firmly seated; and the reins held in a strong grasp, the security is greater than a male, because no violent motion of the horse is as easily calculated to shake a lady off as a gentleman. We would, in recommending the general practice of ladies riding on horseback, rather favor a good sized, gentle horse than a poney, which, by its diminutive appearance, injures the figure of the rider. The easiest gait is a kind of rack, or pace, and a horse is soon broken into this shuffling, ambling gait, which ought to be preferred to a hard trotting horse, or a horse that springs and leaps high in a gallop. There should be a distinction in styles of riding. Thus, an Amazon would prefer a tall and fiery courser, with long tail and mane; one who embraces twenty yards at a spring, and from whose fiery nostrils the smoke issues in a stream. Such a rider may "win the world with horsemanship," but it is foreign to the easy, natural, agreeable, and genteel carriage of a lady, who rides for exercise and recreation, and not to fatigue herself for effect.

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